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THE INEVITABLE JOURNEY – PART 1

الْمَرَضُ: أَحْكَامُهُ وَعِظَاتُهُ
SICKNESS
REGULATIONS & EXHORTATIONS

SECOND EDITION

مُحَمَّدُ الْجِبَالِي
MUHAMMAD AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ﴾

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ﴾

﴿وَإِذَا مَرَضْتُ هُوَ يَشْفِينِ﴾

﴿وَالَّذِي يُبَسِّئُنِي ثُمَّ يُجْبِينِ﴾

(الشعراء ٧٧-٨١)

«Indeed, they (the idols) are enemies to me—except the Lord of the worlds, Who created me, and it is He Who guides me; and it is He Who feeds me and gives me drink; and when I am ill, it is He Who cures me; and it is He Who causes me to die and then will bring me back to life.»

[Ash-Shu'arā' 26:77-81]

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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without any partners. And I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ آل عمران

«O you who believe! Revere Allāh the right

¹ The above two paragraphs, together with the following three portions of Qur'ān, are called *Khuṭbat ul-Hājah* (the Sermon of Need). Allāh's Messenger (ﷺ) often started his speeches with this sermon, and was keen on teaching it to his companions. The *ḥadīths* in this regard are recorded by Muslim, Abū Dāwūd, an-Nasā'ī, and others, and are narrated by Ibn Mas'ūd, Ibn 'Abbās, and others (ﷺ). A full discussion of the various reports of this sermon is provided by al-Albānī in his booklet, "*Khuṭbat ul-Hājah*", published by al-Maktab ul-Islāmī, Beirut.

particular incident does not make sense, we should realize that it is governed by different laws and should be accepted without *kayf* — without imposing our limited knowledge attempting to interpret or misinterpret it.

We ask Allāh, the All Mighty, to guide all the Muslims to His Book and the Sunnah of His Messenger, in all the affairs of their life, He is All-Hearing, and He answers the supplications.

Acknowledgements

All praise and thanks are offered to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward Ālā' and Arwā al-Jibālī for carefully reviewing and proofreading the manuscript, and 'Abdullāh al-Jibālī for helping in designing the cover.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad al-Jibālī

10 Rabī'ath-Thānī 1424

10 June 2003

INTRODUCTION

Health vs. Well-Being

HEALTH

An organ or limb is healthy when it functions well and has no significant deficiencies. An individual is physically well or healthy when his limbs and organs are mostly healthy.

Health is a great favor from Allāh. It enables us to conduct our lives satisfactorily, and it helps us perform acts of obedience to Allāh (ﷻ). 'Abdullāh Bin Muḥṣan (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من أصبح معافى في جسده، آمناً في سربه، عنده قوت يومه،
فكأنما حيزت له الدنيا بحذافيرها.»

«He who reaches the morning while he is healthy in body, secure in dwelling, and possessing his day's sustenance, then it is as though the worldly life has been fully granted to him.»¹

And Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف.»

«A strong believer is better and more beloved to Allāh than a weak one.»²

However, most people do not use their health in the most efficient

1 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 6042 and *aṣ-Ṣaḥīḥah* no. 2318).

2 Recorded by Muslim.

and profitable manner. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«نعمتان مغبونٌ فيهما كثيرٌ من الناس: الصحة والفراغ.»

«There are two of Allāh's favors of which many people do not take advantage: health and free-time.»¹

We must use all of Allāh's favors upon us in what pleases Him. This is a liability about which He will question us. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنَ التَّعِيمِ أَنْ يُقَالَ لَهُ:

«أَلَمْ نُصَحِّكَ لَكَ جِسْمَكَ وَتَرَوْيَكَ مِنَ الْمَاءِ الْبَارِدِ؟»

«Indeed, the first of Allāh's favors that a person will be questioned about on Judgment Day is, "Did We not make your body healthy and give you cool water to drink?"»²

WELL-BEING

"Well-being (*āfiyah*)" is usually used interchangeably with "health". However, well-being in Islām is more general in meaning. It can refer to physical and mental health. It can refer to financial success and security. And, most importantly, it can refer to religious and spiritual righteousness, or to prosperity and salvation in the hereafter.

When "well-being" is unrestricted, it would include all of the above meanings. Ibn ul-Qayyim (رحمته الله) said:

"Health and well-being are among Allāh's greatest favors and most bountiful gifts to His servants. Rather, absolute well-being is unconditionally the greatest favor.

Thus, it is a right upon him who has been granted a

¹ Recorded by al-Bukhārī, at-Tirmithī, and others.

² Recorded by at-Tirmithī, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2022 and *aṣ-Ṣaḥīḥah* no. 539).

portion of well-being to preserve it and protect it from all harm."¹

Because of this, one of the Prophet's (ﷺ) most frequent supplications, as well as those that he taught to his companions, was to ask Allāh (ﷻ) for well-being. Abū Bakr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«سلوا الله العفو والمعافة، فما أُوتِيَ أَحَدٌ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ.»

«Ask Allāh for forgiveness and well-being. No one can be given, after certitude of belief, better than well-being.»²

Ibn ul-Qayyim (رحمته الله) commented on this:

"This encompasses the religious and worldly well-being. A person cannot attain the excellence of both lives except through certitude and well-being. Certitude protects him from the ailments of the hereafter, and well-being protects him from the worldly ailments in the heart and body."³

Health Preservation

HEALTH PRESERVATION IS AN ISLĀMIC OBLIGATION

We have seen above that health is an important favor from Allāh (ﷻ). Thus, we should strive to maintain and strengthen it, and should avoid all things that would endanger it.

On Judgment Day, we will be questioned about the way we preserved our bodies. 'Abdullāh Bin Mas'ūd and Abū Burazah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

¹ *Zād ul-Ma'ād* vol. 4, p. 167.

² Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 3632 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 3387).

³ *Zād ul-Ma'ād* vol. 4, p. 168.

«لا تزولُ قدما ابن آدم يوم القيامة من عند ربه حتى يُسأل عن

خمس: عن عمره فيم أفناه، وعن جسمه فيم أبلاه، وعن ماله

من أين اكتسبه وفيم أنفقه، وماذا عمل فيما علم؟»

«On the Day of Resurrection, a human being's feet will not depart from before his Lord until he is questioned about five things: How he consumed his lifetime, how he wore out his body, how he earned and spent his wealth, and what he did in implementing what he knew.»¹

We are not allowed to do things that result in definite harm to ourselves. 'Abdullāh Bin 'Abbās and 'Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«لا ضرر ولا ضرار.»

«No harm may be inflicted on oneself or others.»²

And by no means would a Muslim be allowed to drink poison or do other acts that would jeopardize his life or health. Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«من تردى من جبل فقتل نفسه فهو في نار جهنم يتردى فيه خالدًا

مخلدًا فيها أبدًا، ومن تحسّى سمًا فقتل نفسه فسمه في يده يتحساه

في نار جهنم خالدًا مخلدًا فيها أبدًا، ومن قتل نفسه بحديدة، فحديدته

في يده يحيا بها في بطنه في نار جهنم خالدًا مخلدًا فيها أبدًا»

«Whosoever throws himself off a mountain, thereby killing himself, will be in the hellfire falling off it (the mountain), abiding in it (hell) permanently and

¹ Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 946).

² Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī and others (aṣ-Ṣaḥīḥah no. 250).

eternally. Whosoever consumes poison, thereby killing himself, will be holding that poison with his hand and consuming it in the hellfire, abiding in it permanently and eternally. And whosoever kills himself with a sharp blade will be holding that blade with his hand and stabbing his abdomen with it in the hellfire, abiding in it permanently and eternally.»¹

ISLĀMIC INSTRUCTIONS FOR PRESERVING THE HEALTH

Islām is not a human-made experimental schemes that contain faults and deficiencies. Rather, Islām is a complete divine code made by our Creator, Allāh (ﷻ), to help us conduct our life in the best manner, thereby attaining happiness and well-being in both of our lives.

There are numerous instructions in Islām to help us preserve our health, such as:

- * cleanliness and hygiene in eating, clothing, toilet, etc.,
- * avoiding individuals with transmittable diseases,
- * avoiding alcoholic liquors,
- * avoiding sexual activity with other than one's spouse,
- * fasting,
- * avoiding harmful insects and animals,
- * exercising,

and so on. We cover several such issues in subsequent chapters of this book. In the next subsections, we cite a few representative examples of health-preserving instructions.

MODERATION IN FOOD CONSUMPTION

A believer is instructed to be moderate in eating. Allāh (ﷻ) says:

«وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا، إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ» ﴿الأعراف ٣١﴾

¹ Recorded by al-Bukhārī and Muslim.